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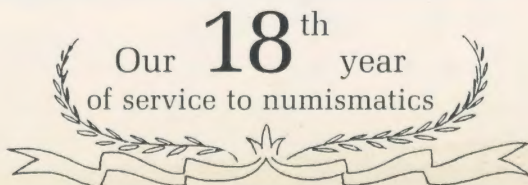
The Mystery of the holyland tokens

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**AMERICAN ISRAEL
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The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at \$10.00 per year; life memberships are offered to all at \$150.00. Junior membership (under 18) \$2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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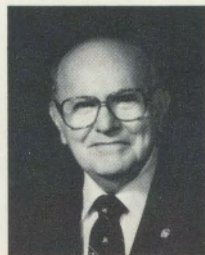
DOV GENACHOWSKI
YA'AKOV MESHORER

SHMUEL MATALON

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THE PRESIDENT'S MESSAGE



Morris Bram

Dear Friends,

Our XVII Annual Study Tour of Israel this year was an outstanding success. One of the many highlights of this tour was that Ben Odesser, Stephan Fregger and Milton Gross decided to have their Bar Mitzvah at the Western Wall. The singing, candy throwing and dancing with the Torah brought tears to many eyes. It was a warm and sharing experience for all of us.

Join us for next year's tour! Mark March 6-20, 1986 on your calendar. Highlights of this year's tour can be found in this *Shekel*, written by one of our tour members, Edward Stanger.

On May 2-5, 1985 our 13th Annual Greater New York Numismatic Convention was held at the *Omni Park Central Hotel*. I wish to thank all members who responded to our Proxy Notice. It is gratifying to see how interested in AINA our members are. Besides a very fine turnout for our membership meeting, our Board of Director's meeting ran smoothly with much accomplished.

The second supplement of Sylvia Haffner's *Israel's Money & Medals* is now available. The complete set, which includes Supplement I and II costs \$29.95. Supplement I or II are \$5.95 each.

The Board voted to spend up to \$10,000.00 for educational purchases. I believe firmly that education is the key to success in the coin field, whether you are an investor, a collector, or a combination of both.

Coming soon: our newest club—the *INS of Denver*. For more information on the Inaugural Celebration, contact *William Rosenblum*, P.O. Box 355, *Evergreen, CO 80439* — 303 - 838-4831. *Mel Wacks*, a member of our Board will assist in formation of this new club.

AINA belongs to you, its members, through your participation in Conventions, elections, tours and clubs. We have come a long way together, dear friends, and I look forward to spending many more years with you.

SHALOM,

Morris



The Mystery of the Holyland Tokens

by Howard M. Berlin, NLG

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Perhaps one of the most interesting topics debated in Judaic numismatics is the uncertainty surrounding origins of the 1927 Holyland Token, sometimes referred to as the "Souvenir Mil." There is the mystery about its production and the fact that in addition to the two die varieties known to exist, a third variety is now thought to be a possibility.

The true story about why this particular "item" was made has never been confirmed. The generalized term "item" fits because many of dealers and collectors who have discussed this specimen reach no consensus as to whether or not it is correctly classified as a coin, pattern,

or token. One conjecture by A.R. Slabaugh appears in his article, "A Holyland Souvenir," published the August, 1968 issue of the Tokens and Medals Society.

To quote in part:

"This is the story as I heard it, but cannot vouch for it. Certainly it sounds logical enough, but then token histories aren't always logical. Tourists and pilgrims come the year around to visit the holy places of Jerusalem. Then as now, tourists liked to take home a souvenir of their trip, particularly from a place as hallowed as Jerusalem.

"Obviously, sacred relics could not be removed - many chose instead as a memento of their pilgrimage one of the new one mil coins of Palestine. The



1927 1-Mil Reverse



1927 1-Mil Obverse



Token Obverse, Type 1



Token Obverse, Type 2

coins began to disappear. To supply a demand for souvenirs the token was made to sell to tourists."

On the other hand, Sylvia Haffner Magnus in *Israel's Modern Money and Medals 1917 - 1970*, 2nd edition (1970) recounts a story told to her in 1968 while in Haifa:

"The committee established by the British in June of 1926 had various designs submitted to them for the proposed new coinage. The final accepted design came from the original drawings of A. St. B. Harrison, architect of the Palestine Works Department. The Holyland token is a rejected design submitted to the committee. The designer of the proposed design had them struck by a private firm and presented them to the committee for consideration. Part of his design was incorporated into the design that was accepted by the committee."

The argument as to whether or not it is a coin or token can be probably defended adequately on both sides. If it is a coin or rejected die pattern, why are there apparently so many, as I feel that over 500 were made. On the other hand, assuming that the item was privately made for sale to the tourists visiting Palestine, why then are not more known?

The obverse of the Holyland token, in part, resembles closely the reverse design of the standard 1-Mil coin issued by the *Palestine Currency Board* starting in 1927. However the token's size (28.5 mm) with plain edge is similar to that of the standard 2-Mil coin (28 mm). Although coins are traditionally struck with the obverse and reverse dies aligned at a rotation of 180 degrees, known as the "coin rotation," both the Holyland token and the regular issued coins of the Palestine Mandate were struck in the "medal rotation": The obverse and reverse dies were aligned in a rotation of zero degrees.

Within an inner circle is a seven-leaved olive branch with six berries. To the right and left of the olive branch stem is the number "1" in



Holyland Token Reverse,
Types 1 and 2

Arabic and English respectively. Atop the olive leaves from right to left is the phrase "ONE MIL" or "MIL" in Arabic, English, and Hebrew, separated by periods. Surrounding the inner circle design is the phrase, "HISTORICAL HOLYLAND COIN" with the date 1927 within parenthesis. A circumferential beading surrounds the entire design.

The reverse of the Holyland token resembles the obverse design of the standard 1-Mil coin. Within an inner circle from top to bottom are the trilingual inscriptions for "PALESTINE" in Arabic, English, and Hebrew respectively. However, like all regular issued coins and banknotes of the Palestine Mandate during 1927 to 1947, the two Hebrew letters "aleph" and "yod" were placed within parenthesis and followed the Hebrew inscription for Palestine, which is the abbreviation for "Eretz Yisrael," or "Land of Israel." Although it was the British mandatory government's intent to remain neutral in the design patterns on the coins and banknotes, Arabs naturally were angered by the use of this phrase linking "Israel" with the Jews, but ultra-Orthodox Jews were also unhappy because, according to the Bible, only the Messiah from the House of David could reestablish what could be then called "Israel." Below this are the equivalent English and Arabic numerals for the year 1927. Surrounding the inner circle design in Arabic is the phrase

“HISTORICAL HOLYLAND COIN” with the date 1927 within parenthesis. A circumferential beading surrounds the entire design.

It is interesting to note that the Arabic date (1927) within the reverse inner circle is possibly misspelled, reading “1967”. It is realistic to conclude that this item was not made by Arabs for (1) they would never have included the “Land of Israel” phrase in the design, and (2) would not have made the possible mistake of writing the date in Arabic as 1967 instead of 1927. The Arabic number for the number “2” either unknowingly or carelessly was made to look like the number “6”.

The differences between the two varieties were initially noted in 1976 by Mr. O. W. Wagner as follows:

1. The circumferential beading of Type 2 obverse is longer than the reverse beading. The beading is the same on Type 1.
2. The “periods” between the trilingual inscriptions within the inner circle of Type 2 touch the Hebrew and Arabic inscriptions.
3. The Hebrew letter “lamed” extends past the inner circle on Type 2.
4. The parentheses around the 1927 date of Type 1 are closer to each other at the top than at the bottom
5. The letters of “ONE MIL” in Hebrew, English, and Arabic in Type 2 are spaced farther apart.
6. The top two berries of the olive branch of Type 2 are level, while the top right berry is higher on Type 1.

7. The main stem of the olive branch in Type 2 is thicker.
8. The bottom of the olive branch stem points halfway between the numbers 9 and 2 of the 1927 date in Type 2, while the stem points more towards the number 9 in Type 1.
9. Although both varieties are of the same diameter, Type 2 is heavier, approximately 135 grains vs. 105 grains, owing to a thicker planchet.

Late in 1983 I acquired what may be considered a third variety of the Holyland token for my collection, which also contains the first two varieties. These have been occasionally exhibited at local and regional coin shows. Upon close inspection, the Type 3 variety is a cross between the first two in that the design characteristics are that of a Type 2 specimen, but the planchet resembles that of Type 1 (i.e., lighter and thinner).

These are all the clues as you may wish to attempt to solve the mystery. As in an Ellery Queen novel, the question is: “Who done it?” Are we any closer to solving the mystery than we were before? Are there any other varieties or facts that have not come to light?

The “Holyland Token mystery” still makes interesting conversation among collectors.

If readers have further clues, I would appreciate hearing from them. Please address all correspondence to P.O. Box 9431, Wilmington, DE 19809.

MINTAGE FIGURES OF THE 5744 – 1984 ISRAEL TRADE COINS

Mint:	Jerusalem	Ottawa	Chile
10 new agorot	500,000	—	—
½ Sheqel	250,000	—	—
1 Sheqel	2,205,000	30,000,000	—
5 Sheqalim	8,008,000	—	9,000,000
10 Sheqalim	20,087,000*	—	—
50 Sheqalim	6,556,358*	—	—
100 Sheqalim	5,320,000*	15,000,000	—

*figures are not final. The exact mintage of the Herzl trade coin was 2,002,500 coins.
From Samuel Lachman, Haifa.



At Caesarea with guide Eliezer Ayalon.

THE AINA TOUR OF ISRAEL MARCH 7-21, 1985

By Edward R. Stanger, California

Photos by the Author

Although we had been to Israel in 1971 and 1977, my wife, Jill, and I decided at the last moment to sign up for the XVII Annual Numismatic Study Tour of Israel.

When our plane touched down at the Ben-Gurion Airport it was 6:30 p.m.; darkness had fallen. We quickly passed through Israeli security, immigration and customs, found our luggage and were met by our guide, Eliezer Ayalon, and the driver of our bus, Rhommy. On to the Dan Hotel in Tel-Aviv where we were to stay for 4 nights, after a short "clean-up, freshen-up period," we gathered in the dining room for the Sabbath meal. Dr. Bernard Weiner recited the Kiddish, and we again experienced the taste of Israeli *gefilte* fish.

* * *

Day #3, Saturday: Very wisely scheduled as a well-needed and ap-

preciated day of rest! We met a few friendly faces of the AINA group at an early breakfast hour. I chose to attend the Sabbath services at the nearby Ichwd Shivot Zion Synagogue. I enjoyed hearing a young lad give a fine *Torah* reading and recite the *Moftir* for his *Bar Mitzvah*.

7:00 p.m.: "Dinner at the hotel with Israeli dignitaries." We heard the Israeli Numismatic Director suggest that an 18th Anniversary "*Chai*" medal be struck for the coming 1986 tour. The director of the Kadman Numismatic Museum, Dr. Arie Kindler, and the Director of IGC&M Corp. were introduced. The main speaker, Ronnie Milo, Deputy Minister of the Foreign Affairs Dept. who is the first Israeli-born member of the Knesset, spoke of the strong American-Israeli ties, and of our mutual love of democracy, freedom, and the rights of the individual.

Mr. Milo reported that Israel has the scientists, skills, manpower and "know-how," but that it lacks industries and continued growth. He told us how Israel freely gives of its knowledge of new discoveries in the fields of science, health, agriculture to all the world. He added that the Israeli budget is divided as follows: $\frac{1}{3}$ to pay for the interest on, and the repurchase of Israeli Government Bonds; $\frac{1}{3}$ for Israeli security; and $\frac{1}{3}$ for all administrative, social and governmental programs. He received a standing ovation.

Day #4, Sunday, March 10: A 6:00 a.m. call, and a hurried trip to the Mediterranean room for breakfast. Our guide Eliezer and driver Rhommy saw to it that there were no stragglers. We moved out at 8:10 a.m.

At the Kadman Numismatic Museum we were met by Dr. Arie Kindler, who lectured and explained the history of the ancient and modern coins, and the early methods of barter.

A reminder of the Nazi atrocities was the display case featuring "Coins from Jewish Property Lost During the Holocaust." It was found through the Italian Warehouse Authority of the Port of Trieste. It in-

cluded 19 uncirculated German gold coins that the Italian authorities gave to the Museum on May 22, 1983.

We walked a short distance to the Glass Museum which featured beautiful artistic glassworks made during earlier Jewish periods. At the bus assembly area, our many beautiful ladies proved that "uniforms attract the females" by their eagerness to put on the military caps as they posed for photos with the Israeli soldiers waiting nearby for transportation to military posts.

At the Bank Leumi building where we were given refreshments as Dr. Faris and his associates discussed the advantages of our opening an account with them. His talk traced the history of early banking in Palestine. Bank Leumi was established 83 years ago (Feb. 27 1902), and in 1899, the Jewish Colonial Trust Co. was set up in England through the Bank Leumi.

He informed us that the American Bank Note Company printed the Israeli paper money before the Jewish State was declared and legally established, and that the first money published in Israel did not have name of



Marcia Fregger, Jill Stanger and Fay Steinfeld at the Syrian border.

the state, but only said "Israeli Post."

We lunched in the cafeteria at Beit-Hatefwtot—The Museum of the Jewish Diaspora, on the Tel-Aviv University campus. Inside the museum, we saw the "Pillar of Fire," an outstanding and memorable artistic sculpture.

Day #5, Monday: The Carmel Winery in Rishon Le Zion. We sampled many varieties of wine, and agreed that groups drinking at the same table quickly get to know one another better!

Enroute to Rehovot and the Weizman Institute we passed many orange groves. Their blossoms smelled wonderfully.

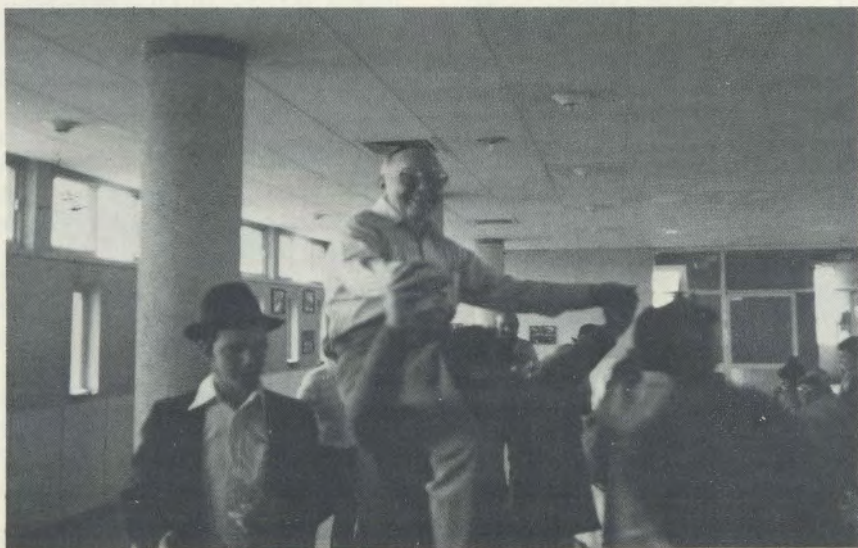
A lady guide conducted us through the Weizman home, which she said, was the first official home for the President of Israel. We saw the 1950 Lincoln that Henry Ford II presented to President Weizman, and were informed that only two such autos were produced. We walked past his grave and saw the beautiful gardens and the outstanding "Torn Torah Memorial" to the Holocaust Scientists by the sculptor Dani Karavan.

* * *

At Kfar-Chabad, Rabbi Edelkopf came to meet our bus when we arrived. He remarked that the AINA tour bus is "the only one" to include Kfar-Chabad, an Orthodox communal center. We toured the many vocational classrooms and facilities where we were able to observe them work, as we talked to students and teachers. We were fortunate in being able to witness the making of strictly "kosher" matzohs by these extremely Orthodox Jews.

Kfar-Chabad, established in 1949 with 70 families from Russia, now has 460 families with 2,000 children in their school system, and 400 students in the Rabbinical School who spend 18 hours a day in Talmudic courses.

After a delicious lunch, Rabbi Edelkopf lead the dancing and celebration at a Bar Mitzvah service for sons of Israel's soldier victims. He lifted Morris Bram on his shoulders, and to the accompaniment of everyone's applause, danced around the large dining hall. The Rabbi's strength was amazing since he was barely out of breath!



Morris Bram as a celebrated guest at Kfar-Chabad.



At the amphitheatre at Caesarea.

The dancing continued, the men on one side and the ladies on the other. Later we went to their gift shop store and purchased many religious items.

Leaving Tel Aviv, we took the coastal road north to Caesarea. As we sat in the stadium Eliezer told us why it is an "archeological and historical item." Later, we searched the beach and its sands for lost ancient coins . . . but found none. We drove on to the olivewood factory at Pardess Chanah, and after seeing their production methods, made purchases of their fine souvenirs.

Noon: The Bahai Garden. We were unable to enter the gold-domed shrine. At the Maritime Museum, we were privately shown artifacts by Dr. Reigel, the curator and director. Lunch: falafel in the food stalls in the Mt. Carmel area.

In Acre we watched the show by the Municipality of Acre which included such subjects as the Pasha, King Louis IX, the Crusaders, etc. We walked through the knight's stables and the Crusader arches.

3:15 p.m.: We reached the Akko prison and as we walked through its cells, we talked about the many Jew-

ish pioneer patriots either imprisoned or hanged here by the British. On our drive to the Dan Carmel Hotel we passed the Palm Beach Hotel grounds and noticed many Ethiopian Jewish children at play.

Day 7, Wednesday, March 13: At Meggido, we heard a 1½-hour talk by Eliezer. He reviewed its history and strategic importance as he stressed its value as a fortress that controlled the trade routes, and its need for a garrison with horses and chariots. A silo stored grain for protection against famine and/or a besieging army. We walked through the "secret tunnel" to the water well. This walk inspired Irving Gish to sing "The Rich Maharajah of Magador" which we all enjoyed.

Nazareth: We went to the Church of the Annunciation (Greek Orthodox) where we drank the water of Mary's Well. Outside, the ladies were busy buying agate necklaces at 3 for \$10.00. Lunch: Ayelet-Hashahar settlement.

After spanning the narrow Jordan River, our driver Rhommy pulled the bus off the road to allow Donald Smith to fill his bottle with Jordan River water; Donald had promised to

bring it to his friend in the U.S.A.

We got off the bus to take photos when suddenly we heard a commotion, "*Rhommy fell into the Jordan River.*" We rushed to the bank of the river in time to see a thoroughly soaked and embarrassed Rhommy emerging from the water, smiling and very self-conscious. People reached out to touch his wet garments so that they too could somehow get that feeling of having been immersed in the Jordan, and with their sins "washed away" at "Rhommy's baptism."

Up to the Golan Heights: We viewed the battle fields of 1967 and 1973 Wars. Seeing the fields below, we could appreciate the dangers and difficulties they had to overcome in order to attain the crest. It made us feel great pride in the Israeli Armed Forces for their successful accomplishment of a suicidal task. We agreed that these strategic heights should forever remain in Israeli territory.

We reached the United Nations Check Point, close to the Syrian border. Photos were taken with the U.N. soldiers who, having little else to do, were glad to pose with our girls.

We were so close to Mt. Hermon that we could easily see its snow-covered peak, and the castle built by the Crusaders. At Majdel Shams, a Druse village, we could see farmers at work in orchards and fields. At Metullah, near the Lebanese border, we left the bus to see and take pictures of the "Good Fence" and to look into Lebanon. The vista was beautiful.

In Safed, we saw the famous Davidka "the secret" military weapon that helped 120 Palmach commando troops capture Safed against overwhelming numbers of Arabs in 1948. We drove close by the two old synagogues.

Day #8: Our trip south to Jerusalem. We drove in the land of Samaria area, past Mt. Gilboa; Bet Shean; the

prison for terrorists; the mountains of Gilead, and down the Jordan Valley road crossing the road to the Adam Bridge to Jordan. We finally reached Jericho at 10:15 a.m.

In Jericho we visited the famous tumbled-down walls and evacuation sights, the deserted U.N. Palestinian refugee camp as we continued southward, passing the road leading to the Allenby Bridge, and Jordan until we reached Ein-Gedi at noon. Some members went wading there in the Dead Sea. Sam Brown asked me to take a picture of his wife, Caroline, and himself wading in the salty water. As I leaned over to take his camera, my Kodak Disc camera fell out of my shirt pocket . . . into the water for a brief second or two. Alas, the battery and mechanism had been dowsed; the camera could not function anymore. Joe Steinfeld, learning of this misfortune, offered me his new, unused, Polaroid camera for the remaining days of the tour.

Masada! Even though it was our third visit, we enjoyed every detail of Eliezer's information.

We arrived at the Mt. Olive cemetery at 5:45 p.m. There, the superb view of Jerusalem as you look westward across the Valley of Kidron. Here Rhommy stopped the bus. Eliezer told us that we were on an "Aliyah," a going-up to Jerusalem, and that we were going to celebrate! He opened the fine Carmel wine he was carrying, and passed cups all around. We raised our cups, said the Kiddush, and sang the "Heveynu Sholom Alaychem" song. On to the King David.

Friday, March 15: At the Zion Gate. Eliezer took us past many reconstructed attractive homes, the ruins of the Churva Synagogue (once the largest house of worship) and through the Yohanan-Ben Zakkai Synagogue (Sephardic) to a wide street with many fine reconstructed shops.



Florence Schwartz, Jill Stanger with Israeli soldiers at Kadman Numismatic Museum; Morris Bram and Dr. Arie Kindler of Museum.

We reached the Western Wall. Eliezer, an Israeli soldier during the 1967 Six-Day War, described the bitter intense fighting in that area. He recalled Military Chief Rabbi Goren's bravery in advancing towards the Western Wall while under intense fire, carrying a Torah, and urging the Israeli soldiers, "Forward to the Wall!"

Later we arrived at the Shrine of the Book, where we saw the famous Qumran Dead Sea Scrolls and then, the Billy Rose Garden of modern sculpture. Near sunset many of us gathered at the Wall to see the Friday evening services.

Sunday, March 17: We were enroute to the Hubert Humphrey Section of the American Independence Area of the Jewish National Forest . . . to plant trees! In a little amphitheatre we listened to the J.N.F. lady guide: "Today," she said, "we are here to honor Morris Bram and Ben Odesser for their many contributions. Their names on a bronze plaque, is being added to the wall of the names of our benefactors." She attached their plaques to the others on the wall.

We followed the forest guide for about ¼-mile downhill, carrying tiny trees to the designated area where we planted the trees. Eliezer led us in a prayer, and we left feeling that we had placed a tangible re-

minder of our visit to Israel.

Returning to Jerusalem, we stopped at the Shaare-Zedek hospital. Following lunch in its cafeteria, we were shown some of its facilities and were informed of assistance to the recently-arrived Ethiopian Jews.

At the Knesset, Israel's Parliament building, after an efficient security check, we saw the 29 panels depicting the greatest episodes in Israel's history. We saw Chagall's famous triptych, *The Creation, The Exodus, and The Entry in Jerusalem*.

At 8:30 p.m. we walked to the Khan Club to hear the internationally famous songstress Yaffa Yarkoni and to see the dancers perform Israeli folk dances. Playing the tambourine, and greatly assisting Ms. Yarkoni's performance was our very own artistic Eli Roffman.

Monday, March 18, Day #12: We are invited to the Bar-Mitzvah celebration of Ben Odesser, at 70 years of age! Arrangements had been made well in advance. Now a surprise! Two more tour members, Stephen Fregger and Milton Gross also would become Bar-Mitzvahed men. All three were taught how to put on and wear *tvillim*. After Ben Odessa recited the blessing at the Torah, our ladies threw candies and nuts on him, and continued doing so when Stephen Fregger and Milton Gross repeated the blessings. (I was given



At the Weizman grave; the Bar Mitzvah Certificate of Ben Odesser.

the honor of lifting up the Torah and Maurice Berlinsky "dressed it.")

At the Dome of the Rock, devout Moslems believe that the Prophet Mohammed ascended to heaven from here so this is Islam's third most important place of pilgrimage. Hadassah Hospital and its Chagall windows were our next point of interest. In a corner of the synagogue, I found my parents' names listed in "The Book of Remembrance."

The Yad Va Shem was established by an Act of The Knesset for the 6,000,000 Jewish victims of the Holocaust. It is a sad, moving experience to see its many displays of extreme cruelty. From the Tomb of Rachael on a short distance ride to Manger Square in Bethlehem, and hence, to the Tomb of the Fathers in Hebron. It had been a most interesting, but long, tiring day.

Day #13, March 19th, Tuesday: At the Israeli Mint supervisory personnel appeared surprised to see us so early. After a short delay, they showed us the operating coin and stamp-making machines. Leaving the Mint, we rode past the Mt. Scopus University and the Garden of Gethsemane. Eliezer called our attention to the Golden Gate, although it has been sealed up by the Turks for over 450 years. According to the Orthodox Jewish belief, it is the one that the Messiah will come through.

In the evening we met with Israeli

dignitaries at the reception and gala banquet dinner celebrating AINA's 18th Anniversary. Ted Grocoff, a graduate of Thomas Jefferson HS in Brooklyn, and later of Cleveland, was the Master of Ceremonies. He introduced Mr. Shiloni, the Managing Director of the IGC&M Corp. who welcomed our group and thanked AINA for doing so well for Israeli numismatics. Dr. Amnon Cohen, Professor at the Hebrew University was the featured speaker. Other speakers were Nahum Bosmi, Dr. Bada, Mr. Atali and our own Reverend Robert Wiley. Morris Bram reviewed the past work and future plans for the 1986 AINA "Chai" (18) tour. He thanked Israeli dignitaries for their cooperation, past favors, courtesies, and understanding.

Thursday, March 21, Day #15: 4.30 a.m. A very quiet ride to the airport. Each person's mind was filled with memories and thoughts. There was a feeling of remorse that we were leaving Israel, a country we had come to love. At the Ben-Gurion Airport we said our "Goodbyes" to our guide Eliezer, and driver Rhommy. We expressed our appreciation for all that they had done to make the tour a happy, successful one. Within an hour we were through Immigration, Security and Customs, and shortly thereafter in our airplane seats. We were going home.

JUDAIC SHARES OF FRENCH ORIGINS

by S. Matalon, Tel-Aviv

How do we recognize Judaic shares? It is not often that we encounter Judaic shares outside Israel. Or, to put it more correctly, we may come across Judaic shares without knowing it since those that we do know about are few.

If there are no Hebrew letters on the share itself, or a *Mogen David*, or the name of a Jewish institution, then what can identify it as Judaic is the name of a Jewish family. The last resort is available "inside" information not obvious to a non-collector.

The Ophir Share

Let us look at four Judaic shares, all from France, all of the 1920's, all of 100 francs each. Here ends their resemblance because they are very different: The first is of a cultural character; the second of immovable property; the third is industrial, and the fourth of an unknown nature.



The Ophir Share

The most obviously Judaic share, easy to immediately recognize, is the "Ophir" share. This bears the Hebrew name, *Ophir*; then the name itself is in Hebrew letters, and a Mo-



The Rothschild Share

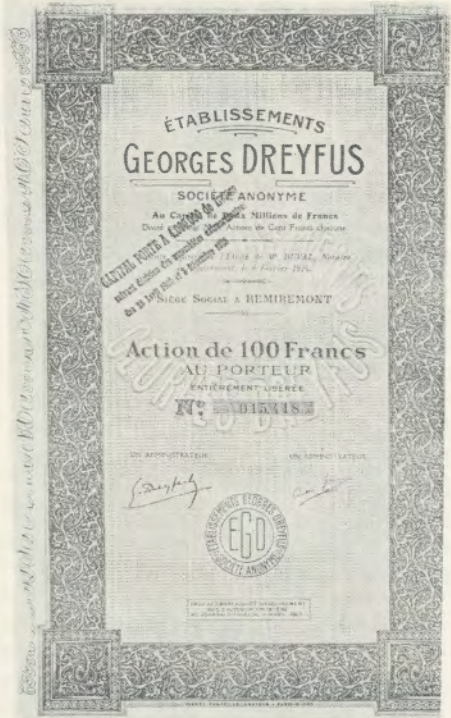
gen David appears on each of the coupons. This is the share of a cultural Jewish institution, issued in the city of Bordeaux in 1929, to raise capital of 10 million francs, divided into 100,000 shares of 100 francs each.

The Rothschild Share

The second easiest to recognize is that of Rothschild—"Domaine de Rothschild", of course the name of the company. This is the share of a company of immovable property, issued in Grasse in 1925, with a capital of 8 million francs, divided into 80,000 shares of 100 francs each.

The Goldenberg Share

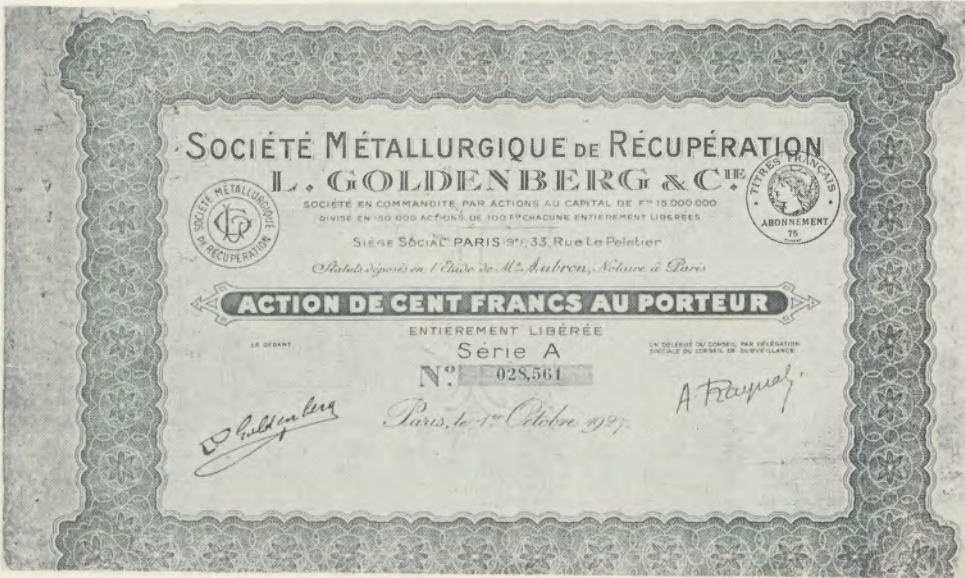
Goldenberg is a common Jewish family name. The Tel-Aviv telephone directory offers at least 125 numbers of that name. In Paris, the name Goldenberg is well known to those who visit the Goldenberg restaurant in the Rue de Rosiers. This share in an industrial metallurgy firm was issued in Paris in 1927. 15 million francs divided into 150,000



The Dreyfuss Share
shares of 100 francs each were offered.

The Dreyfuss Share

The fourth and last share is of



The Goldenberg Share



JABOTINSKY 100 SHEQALIM COIN ANNOUNCED

On May 12, 1985, a new and limited edition of the 100 Sheqalim coin was introduced into circulation, announced the Bank of Israel.

This edition portrays on the obverse the face of Mr. Zeev Jabotinsky, the famous Zionist leader (1880-1940).

This is the third coin in limited issue to carry a portrait of a personality to appear on a banknote of the same denomination that is being phased out.

In this coin, the value side remains the same as appearing on the IS 100

coin currently in circulation. The portrait is designed in the same pattern as in the IS 10 Herzl and the IS 50 Ben-Gurion coins.

The Jabotinsky coin, minted in two million pieces, is primarily destined for numismatists and young collectors.

Mr. Gabi Neuman was the designer. The minting was at the French State Mint. In Israel, the distribution was through commercial banks and offices of the Bank of Israel.

"Etablissements Georges Dreyfuss", issued in 1924 with a capital of 2 million francs (later doubled) divided into 20,000 shares of 100 francs each. Was Georges Dreyfuss any relative of the famous French Jewish Captain Alfred Dreyfuss, victim of the historical espionage trial, sentenced to life imprisonment, and only after a fierce public war, rehabilitated?



The Ophir Coupons

Jerusalem, the Crusaders and France's *Fleur de Lis*

by Howard B. Brim

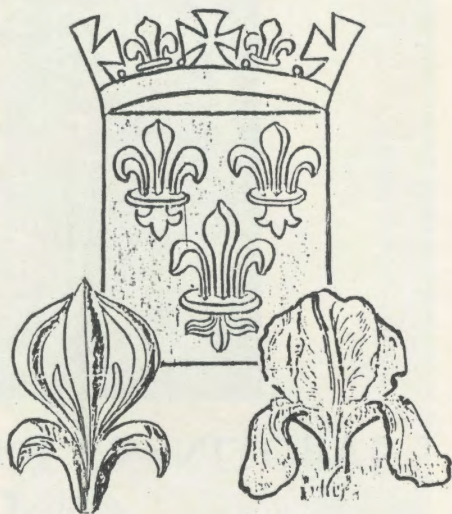
The origin of the lily as the emblem of Jerusalem is lost in the mists of the past. We know from archeological finds¹ that it dates at least as far back as Davidic times.

Ancient cities frequently had a logo to identify themselves; these symbols became as well known then as trademarks are today. One example that comes readily to mind is the identification of the stylized owl with Athena and Athens. Sometimes the name of the city itself suggests a "pictograph". The Greek word for apple is *melon* and the island of Melos issued coins with an emblem of an apple.²



Lilies appear on coins of
Antiochus VII (130-132 B.C.E.)
and Alexander Janni (103-76 B.C.E.).

The lily was depicted on coins minted in Palestine prior to 333 B.C.E. during the Persian rule.³ In later times, Alexander Jannai (126-76 B.C.E.) the Hasmonean ruler issued coins which also depicted the lily.⁴ The Selucid king, Antiochus VII, Sidetes (138-129 B.C.E.) laid siege to Jerusalem. The Jews, led by John Hyrcanus, held out for two years, but they were finally defeated and compelled to accept the harsh terms of Antiochus. Antiochus VII also minted coins which showed the lily of Jerusalem.⁵

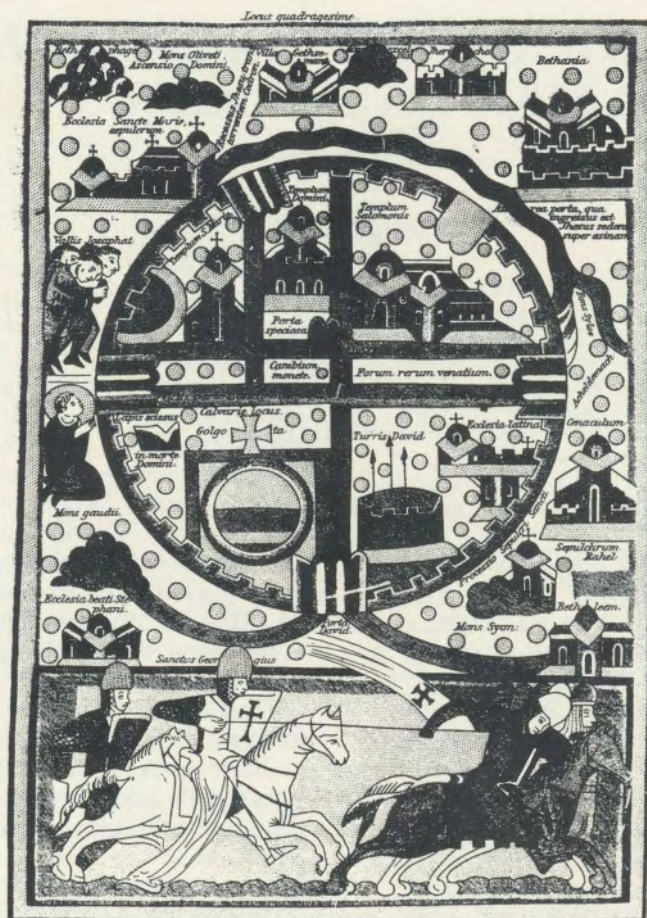


Even a casual glance at the ancient coins brings to mind the trefoil shape of the *fleur de lis*. Both are characterized by an erect central petal with a curved petal on each side. This characteristic shape has persisted even from the ancient symbol of Jerusalem until the present day symbol of France.

Whether or not the term "lily" is an appropriate botanical name for the flower which identified Jerusalem is beyond the scope of this article. It is more likely to be the iris indigenous to the Mediterranean area, which included France and Italy as well as Israel. The "lily" was used as a decorative design in Egypt, on Etruscan bronzes and ultimately in France, Germany and England⁶, even as far from the Mediterranean as India.

The Crusades

We now have to bridge the centuries and skip to the period of the crusades. After Saladin, the Sultan of Egypt, had conquered the Latin



Map of Crusader Jerusalem. Manuscript preserved in the Library of The Hague, Holland, about 1170.

Kingdom of Jerusalem in 1187, Pope Innocent III urged the fifth crusade (1218-1221) in order to free Jerusalem from the Infidels. Each of the earlier crusades had a specific purpose, and those who enlisted for the Fifth Crusade knew exactly their purpose too. Louis VIII of France, variously known as both saint and warrior, led a contingent to Jerusalem in order to recapture it.

Upon the successful conclusion of his campaign, Louis returned to France. Within a few years of his return (sometime between 1223 and 1226) he sought a new royal seal. Louis VIII, as well as his soldiers,

wanted some tangible symbol of their trip to the Holy Land and their participation in the recapture of Jerusalem. It was to be something which would show to others that "they had been there and back." So, they chose the symbol of Jerusalem, the lily and had it sewn on their capes. Louis made it his royal seal and placed it on his shield. This became the first French royal seal with the shield of lilies.⁷ The *fleur de lis* had been used by the French in a variety of forms before this, but after Louis' return from his victories in Jerusalem, the device was displayed in this new form. There may



have also been a play on words- the fleur de lis (flower of the lily) or fleur de Loys (flower of Louis).

The use of clothing to indicate a special event in a person's life is quite universal. For example, those Moslems who make the *Hajj* (the pilgrimage to Mecca) are entitled to wear distinctive clothing. And in today's world, military ribbons indicate campaigns in which a soldier

has participated. In a more trivial way, present day tourists buy vast quantities of T-shirts with the names of the cities of their visit emblazoned across their chests.

Thus a symbol which seems to us to be so completely French, to speak of Paris today and of the kings at Versailles, had its origins in the stones of a much older city, Jerusalem.

Footnotes

1. Excavations from Ramat Rahel, on the outskirts of Jerusalem under the direction of Y. Aharoni.
2. For other examples see G.C.A. Elbers, "Canting Puns on Ancient Greeks Coins", *SAN* Vol. XV, No.1 Spring 1984, p. 15.
3. J. Meshorer, "Ancient Jewish Coinage", Vol. I, Amphora Books, New York, 1982; coins 7 and 8.
4. *Ibid.* coins Aa1, B1, B3Sp.
5. British Museum Department of Coins and Medals, Catalogue of Greek Coins, Seleucid Kings of Syria 1878, coin 69, p.75.
6. *Encyclopedia Britannica*, Chicago 1947. Vol. IX, p. 374.
7. *Ibid.* Vol. XI p. 457.

LETTER TO THE EDITOR

Dear Editor,

In your esteemed publication, vol. XVIII, No. 1, Jan.-Feb. 1985 — appeared an article by Mr. Saul B. Needleman, Ph.D., entitled "Cut and Overmarked Coinage of the Caribbean."

While it is an interesting contribution may I be permitted to point out, as a historian dealing with the Caribbean in Colonial times the following factual errors, to wit:

a) Jamaica never had a Jewish Governor. There were several de Cordova's on the island: one of them was hakham or Rabbi of the Congregation. Much later a de Cardova was involved in publishing "The Gleaner", a daily

newspaper still appearing. Your contributor may have heard or read about the only Governor in the Caribbean area, who was of Jewish descent. I am referring to Gabriel Milan, Governor (of the then Danish) Virgin Islands, who was at the helm in the 17th century, on St. Thomas, for less than two years.

b) To put the number of Jewish settlers as being half of the "1500 white settlers" and that without indication of neither date nor source of the information — seems to me to be a gross exaggeration.

Z. Loker, M.A.
Jewish Historian,
Yad Vashem, Jerusalem

A NUMISMATIST LOOKS AT THE CHRONICLE OF THE LODZ GHETTO 1941-1944

by Steve Feller

Here, in a single volume, edited by Lucian Dobroszycki, is the day-to-day story of the Lodz Ghetto. It was written by members of the Archives Division of the *Judenrat*—the ruling Jewish authority in the Lodz Ghetto. As one reads through the book, one begins to sense the isolation, utter frustration and finally, the hopelessness of the whole enterprise.

This book is an extremely powerful and moving account of life in Nazi Poland. Since the book deals with daily life, it should come as no surprise to numismatists that it offers a wealth of new and important information regarding the issuance and use of money within the ghetto.

The numismatics subdivides into two aspects: A look at references to currency and coin issues, and a brief glimpse at how the money was used in everyday (but hardly ordinary) life.

Currency and Coin issues within the Lodz Ghetto

Since the *Chronicle* starts at the beginning of 1941, we miss information regarding the original currency issue dated May 15, 1940 and issued in July 1940. We can, however, read of the counterfeiter Rauchwerger and his accomplices. The story of the counterfeiting of two-mark notes is well known. It has been previously discussed by Ben Edelbaum in a letter to the editor of *The Numismatist* (June 1981) and Dr. Alan York in the March-April 1983 issue of *The Shekel*. Some new and interesting details from *The Chronicle* dating to November 1941:

A Counterfeiter in Court

On November 14 the Court of the Eldest of the Jews examined the case of Rauchwerger and his assistants, who are charged with having counterfeited two mark notes. The Rauchwerger case, whose disclosure was noted in April (in fact, July 26) bulletin of *The Chronicle*, is the most sensational event in the ghetto's annals of crime. The accused, a prominent professional engraver, had succeeded in counterfeiting 5,500 two-mark notes quite accurately and precisely. The counterfeiting was discovered by chance, someone having noticed two bills with the same number. It became necessary to withdraw all two-mark bills from circulation. The counterfeiter had been etching the plates with acids.

The case against the counterfeiter's assistants, Mr. and Mrs. Cederbaum, has been thrown out of court in view of the fact that the Cederbaums had left the ghetto before the trial, having been forcibly sent to do manual labor in Germany. The accused admitted his guilt although, despite the depositions of his codefendants, which were read at the trial, he maintained that he had pursued his underhanded dealings with the knowledge of his "partners." However, it would appear from the above mentioned documents that the Cederbaums had demonstrated that they were only blind tools used by Rauchwerger to exchange his counterfeit (ghetto) bills primarily for German marks. The accused had been engaged in counterfeiting from the fall of 1940 until June 1941, that is until the time of his arrest. It is worth noting a peculiar factor revealed in the course of the trial, namely, that the accused and his entire family had literally been living in a state of extreme poverty despite his enormous profits. The court sentenced Rauchwerger to a year of imprisonment under severe conditions and a 500-mark fine in lieu of two months of imprisonment. (The accused was deported from the ghetto in the first stage of the deportation campaign in January, 1942.)



Figure 1: A genuine 2-Mark Note dated May 15, 1940. These were the notes which Rauchwerger counterfeited from the fall of 1940 until his arrest in June 1941. For this crime, *The Chronicle* said:

"The court sentenced Rauchwerger to a year of imprisonment under severe conditions and a 500-mark fine in lieu of two months of imprisonment."

Currency plays a vital role in business transactions, of course. A discussion of the extreme shortage of small change that occurred during the heart-wrenching deportations of Spring 1942 follows. On April 1, 1942 we learn that a:

... terrible plague in the ghetto is the shortage of small change. Since 5- and 10-pfennig coins are in circulation through the Reich, people exchange them and buy them up for their departure. On the other hand, the cooperatives are not selling the allocated food unless the consumer pays the exact amount; yet nobody has the exact change.

The temporary solution was the issuance of scrip, the most famous examples being the post office 10-pfennig notes dated April 17, 1942. At the end of May 1942 *The Chronicle* reports:

The shortage of small change was brought under partial control with coupons issued by the Post Office, the Meat Department, and several cooperatives.

There has never been a numismatic report of the other coupons mentioned here. Their publication would be a great numismatic find.

The Eldest of the Jews, Chaim Rumkowski, applied in 1942 to the German head of the Ghetto, Hans Biebow, for permission to strike ghetto coins. Patterns in 10 and 5-pfennig denominations are known; these were rejected by the Germans. Later in the year an acceptable 10-pfennig coin was authorized, struck and placed into circulation. *The Chronicle* mentions these coins twice. First, on December 8, 1942:

New Coins

Today, new 10-pfennig pieces went into circulation in the ghetto. The Main Treasury minted the coins several months ago, but production was halted after a short while. At the time it was said that continued minting of these coins had been prohibited by the authorities, because these 10-pfennig pieces were very similar to the German



Figure 2: The Post Office Chit of April 17, 1942. The reverse is the residue of a Post-Card.



Figure 3: The rejected 10 pfennig coin of 1942. On December 8, 1942

Reich coin of the same value. Recently, there has been a great shortage of small change (in the ghetto) because the 10-pfennig vouchers issued by the post office were not sufficient for 88,000 people. The newly minted 10-pfennig pieces are smaller in size than the Reich coin. On the first day, 100,000 coins were put into circulation, and more are being produced by the metal factory every day. One side bears the inscription: *Quittung über 10 pfennig* (10-pfennig voucher); on the other side, the words: *Der Alteste der Juden in Litzmannstadt* (The Eldest of the Jews in Litzmannstadt) form a circle in whose center is a Star of David and the year 1942. The coins were manufactured from electrum, a light metal.

Three days later we learn new numismatic information about the coins:

The New 10-Pfennig Coins

One hundred thousand marks' worth of the new coins have been minted, that is, 1 million coins. Since this will eliminate the shortage of small change, all 10-pfennig vouchers are to be withdrawn and will no longer be valid.

Most of the (ghetto) marks (*Markquittungen*) are now in the Community's coffers. Because of the frequent food rations, the population cannot hold on to the money.

This is interesting because it gives us a mintage figure far higher than previously published. Earlier reports relied on the figure 100,000 mentioned as the mintage released on December 8, 1942. This also helps explain the relative rarity of the April 17, 1942 notes, as these were demonitized by this report. It is

amazing that any such coupons have survived. Recent auction commentary (including a small group of such notes in the Stanley Gibbons sales) suggest that perhaps several dozen of these notes exist—including at least one "uncut" sheet, still on the postcard on which it was printed.

Another issue of 10-pfennig postal notes is known from the Lodz Ghetto, dated May 15, 1944. These notes have been enigmatic because of the odd date of their issuance. May 1944 was very near the end of the term of the ghetto. (See article by Dr. Henry Fenigstein in the April 1982 *The Numismatist*, reprinted in the September-October 1982 *The Shekel*.)

Once again *The Chronicle* provides invaluable new information. On May 9, 1944 the ban on mail was lifted. The next day the news was that "only postcards would be permitted and only to the Old Reich, the Protectorate of Bohemia and Moravia, and the Generalgouvernement." (The Protectorate was the new order's name for Czechoslovakia while the Generalgouvernement was occupied Poland.) Later on, May 16, 1944:

It is mainly those recently resettled in the Ghetto, especially those from Prague, who are making concentrated efforts to communicate with their friends and relatives. Their postcards always revolve around a request for food.

The first postcards were actually sent off on May 23, 1944 when approximately 3000 cards were sent to the German authorities. Hence we can see a significant need for small change even at this late date since postcards cost 10-pfennig each. A revealing and poignant "*Sketch of Ghetto Life: At the Post Office*" from June 11, 1944:

A tiny, wizened old woman forces her way up to the post office counter. A native of Balut in the Reich. She wants to buy postcards. Postcards are much

sought after now that the ban on mail has been lifted, especially since the people resettled here have been writing to their former homelands with requests for food packages. The post office is out of cards and moreover, is piled high with postcards that have not been expedited yet. But the tiny woman absolutely insists. The director of the post office, (Mosze) Gumener, walks over to her.

"What can I do for you, my dear lady?"

"I want to buy post cards!"

"To whom do you wish to write and where?"

"How should I know? I have no one to write to, but everyone else is buying them, so I'm buying them too!"

Thus, postcards have joined the list of items that bring record prices on the black market. Postcards normally costing 10-pennigs apiece at the post office are being offered for sale illicitly for fifteen marks; and people who fail to realize that such huge quantities of mail cannot be expedited are, nevertheless, buying postcards.

What is perhaps, from the numismatic point of view, the most revealing and exciting new information is that relating to the 20 Mark coin—sometimes known as the ghetto crown. This coin, dated 1943, is considered somewhat scarce. In *The Chronicle* we learn that this coin was first issued on July 21, 1944, an astonishing date because it was so close to the end of the ghetto, liquidated in August. *The Chronicle* quotes the issuing proclamation:

Proclamation

Re: Introduction of Specie Currency
(Twenty-Mark Coins)

The ghetto populace is hereby informed that as of today, July 21, 1944, coins in the denomination of twenty marks are being put into circulation.

The old twenty-mark bills will retain their validity along with the new twenty-mark coins.

Litzmannstadt-Ghetto,

Ch(aim) Rumkowski

21 July 1944

The Eldest of the Jews in Litzmannstadt.



Figure 4: The 20 Mark "Ghetto Crown", dated 1943, but issued on July 21, 1944.

This occurred during an interruption in the final "resettlement" of the ghetto residents. Apparently the death camp at Chelmno was closed on July 14, 1944. The rest of the transports would go to Auschwitz. One speculation about the reason for issuing coins at such a late date suggests that it was another attempt to make the ghetto population think that the resettlements were over, that life was returning to normal. Or perhaps it was Rumkowski's last chance to issue coins as he could see the handwriting on the wall.

How the Lodz Ghetto Money was Used

Perhaps the most revealing use of money within the Lodz Ghetto was its use to buy bread on the Black Market. *The Chronicle*, as a matter of course, reported on exchange rates for various commodities. Bread was certainly considered the standard of value within the ghetto. The value of bread fluctuated throughout the years of the ghetto. The table details the prices of bread. It should be noted that the amount of bread quoted varied from "loaf" to "Kilogram" and to "2 Kilograms." In some cases no quantity was stated. Whatever the case, the pattern is revealing.

Bread prices reflect the various conditions inside the ghetto. The general trend is upwards with significant fluctuations. For example, the period from 4-1-42 through 6-25-42 reports a rapid rise, then fall, in

DATE	PRICE OF BREAD (in Ghetto Marks)
1-12-41	6.5
1-21-41	11
3-29-41	a range of 4.5-6
6-26-41—6-30-41	12
9-26-41	12
1-8-42—1-9-42	a range of 19-21
4-1-42	150 and "even higher"
4-29-42—4-30-42	180
5-1-42—5-3-42	a range of 300-350
5-15-42	a decline from 600 to 450
6-25-42	100
10-23-42	100
10-25-42	90
11-14-42	100
12-2-42	130
12-10-42	a decline from 120-85 because of Chanukah gift flour ration.
1-20-43	60-70
7-4-43	220
8-19-43	260
9-16-43	a range of 200-260
9-24-43	a range of 280-290
9-25-43	240
7-17-44	a decline from 1400-700 after a temporary halt in resettlements.

price. This occurred because of the great anxiety caused by the "resettlements," nothing more than short train rides to the death camp at Chelmno!

The *Chronicle* tells us that 2,349 people were sent out during April 1942 followed by 10,914 in May 1942. This apparently was the end of the action to Chelmno. Thus, these ups and downs in the price of bread are reflections of the tragedy inside the ghetto.

There are other examples of the use of exchange rates. The black market was a flourishing enterprise in the ghetto.

Some details of the illicit soup market were given on November 3, 1943:

From the Soup Market

At the very first signs of an imminent potato shortage, the soup market grew lively.

The soup market is the street trade that takes place around the kitchens that distribute the so-called workshop soups (workshop midday meals). Groups and individuals stand, in a great hubbub, at the entrance to a distribution station. People run up to the distribution window with their bowls, dishes, pitchers, *menashkes* (menaszki,

mess kits). On the way they are approached by others. The routine question (asked in Yiddish) is: "Do you have a card to sell?" ("Ver hot a tse-tele?") The word card refers to the voucher that entitles one to the soup, the workshop midday meal.

The person accosted either keeps on walking without a word or else responds to the prospective buyer. The difference between the offer and the asking price is never more than half a ghetto mark—neither the buyer nor the seller will risk having the deal fall through. But small as this business transaction may be, it is, nevertheless, a vital concern in the ghetto. The half mark more or less is not the point; rather, it is the successful conclusion of the deal that is crucial to both sides. Of such trifles is the unofficial, illicit life of the ghetto composed.

Brief but instructive uses of money appear in *The Chronicle* for Friday and Saturday, May 22 and 23, 1942. (In order to fully understand this, the term "Rumkis" refers to the Lodz Ghetto currency and is the diminutive for Rumkowski. The term "Chamkis" was also used.)

The Warehouse in Dabrowa

The Jews from Pabianice who were recently settled in the ghetto say that in the village of Dabrowa, located about 3 kilometers from Pabianice, in the direc-

tion of Lodz, warehouses for old clothes have recently been set up on the grounds of a factory idle since the war began. Thus far, five gigantic warehouses have been set up there. They contain clothing, linen, bedding, shoes, pots and pans, and so on. Each day, trucks deliver mountains of packages, knapsacks, and parcels of every sort to Dabrowa. Everything is broken down into groups and put in its proper place in the warehouses. Each day thirty or so Jews from Pabianice Ghetto are sent to sort the goods. Among other things, they have noticed that, among waste papers, there were some of our Rumkis, which had fallen out of billfolds. The obvious conclusion is that some of the clothing belongs to people deported from this ghetto.

Finally consider the Chanukah celebration as recorded on December 25, 1943:

In the street, a creature wrapped in rags huddles on dirty steps by a broken door. You can just make out a face through the rags. The creature is hawking candles (in Yiddish): "Lekht! Lekht!" Normally, these are the Sabbath candles that are peddled every week on Sabbath eve. This time they are intended for something else, something rarer: candles for the menorah.

Not everyone can afford to allow his menorah its full glory. An additional candle everyday, until all eight arms of the menorah are lighted, that means thirty-six candles; counting the candle for lighting the others, the *Shames* (sexton), thirty-seven. Or, in terms of money, a minimum of eighteen marks, since each candle costs fifty pfennigs. Indeed there are families that can even afford to treat themselves to candles of the one-for-a mark variety, and thus pay thirty-six marks for "mere lighting."

And yet, despite the problems of space and finances, Chanukah was celebrated with dignity this year too.

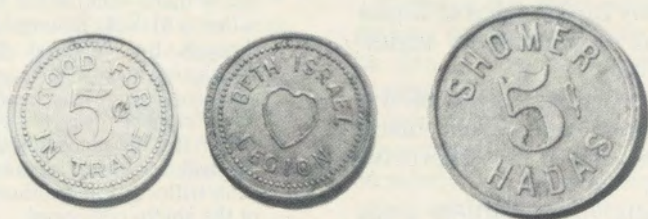
The examples chosen here are merely representative of what is contained in *The Chronicle*. This is a very rich book filled with the daily hardships of life in a hellish ghetto, a treasure for any numismatist interested in the Holocaust. "*The Chronicle*" has been published by Yale University Press, New Haven, Conn; \$35.00.

ACKNOWLEDGEMENTS

I wish to acknowledge the photographic expertise of Dr. Charles Hamilton and Mr. Leo Handler.

Dr. Alan York is thanked for his constructive suggestions.

TOKEN COLLECTOR SEEKS ASSISTANCE



Two tokens, long in the collection of Ben Odesser of Chicago, Ill. have finally become a challenge to their owner. He has made them a point of discussion wherever he goes, hoping that some collector or someone knowledgeable with American Jewish culture can shed some light on their origins.

Each is shown here close to actual size. One is uniface. Both are of grey base metal common to the millions of tokens struck in America during

the 20th century.

SHOMER HADAS (*Keeper of the Faith*) . . . 5¢ is the sole message on the uniface token. BETH ISRAEL (*House of Israel*) LEGION and GOOD FOR 5¢ IN TRADE appear on the other token.

If you have any knowledge of these tokens, please write to Ben Odesser, c/o *The Shekel*, P.O. Box 25790, Tamarac, FL 33320. He promises you a seat in his numismatic Heaven.



EDUCATIONAL SYMPOSIUM: Stanley Yulish, moderator; Morris Bram, president of AINA; speakers Anthony Swiatek and Jerry Yahalom, Board member of AINA at the OMNI PARK CENTRAL HOTEL.

1985 GREATER NY MAY CONVENTION A SMASH SUCCESS

With ideal weather—with a program of events unmatched in recent years—and with a bustling bourse to benefit both dealers and collectors, the 13th Annual Greater New York Numismatic Convention held jointly with the convention of AINA at the OMNI Park Central in early May was a smash success by all standards. The General Chairman was Julius Turoff of New York.

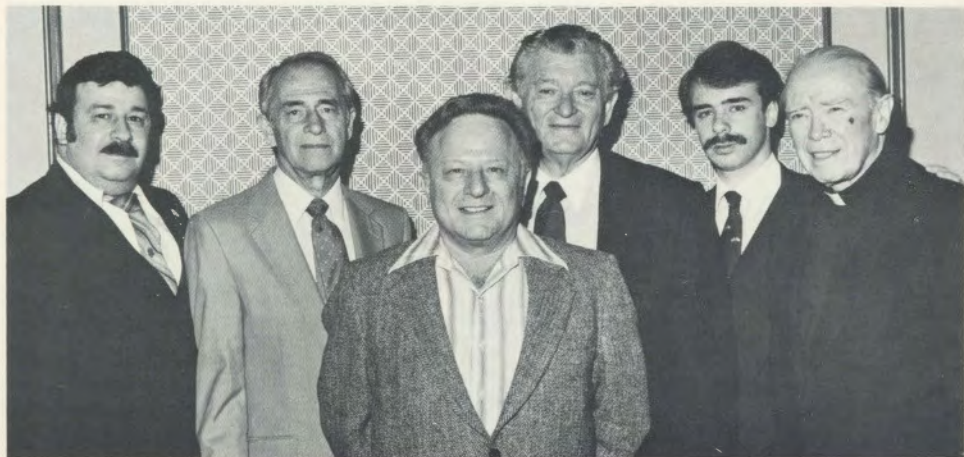
A two-hour symposium with 13 numismatic writers, editors and researchers stressed the *National Coin Week* theme of "Open the Door with Books". It was a joint offering by Arco Publishing Inc. and the Numismatic Literary Guild. A Saturday afternoon AINA educational forum featured speakers Anthony Swiatek and Board member Jerry Yahalom of California. Swiatek showed slides of commemorative and other coins

which had damages which prevent their grading at Mint State 65. Yahalom used slides to illustrate a talk on Jerusalem on medals.

At a Board meeting held on Saturday morning, Board members voted in new Board member Michael Druck of New York before settling down to its major task, a total review of AINA programs destined to bring new members into the organization and to add educational strengths to the existing clubs. Among the decisions were plans for additional printed aids, visits by AINA Board members to clubs, and activities designed to build AINA in the year ahead.

AINA MEMBERSHIP

The annual membership meeting of AINA clubs and individual members on Thursday evening heard a



EXHIBITOR WINNERS: L. to R. - Larry Gentile, Sr.; Harry Flower; Morty Zerder; Ed Janis; Michael Druck (Exhibits Comm.) — and Fr. Edward Hogan.



NUMISMATIC AMBASSADOR AWARD presented by Whit Burnett of Numismatic News to Julius Turoff (l.).

CLUB NEWS AWARD to INS of Brooklyn awarded by Donna Sims, accepted by Moe Weinschel.

variety of reports on club needs and procedures which would counter the problems of aging membership and thin club programs.

The exhibits were of an amazing vitality, including a number which were non-competitive among them, for example, an astonishing series of displays of Palestine mandate monies assembled by Howard M. Berlin of Wilmington, DEL. Of 31 exhibits, 14 were by Young Numismatists who were lead by Larry Gentile, Sr. of New Rochelle, NY.

In the YN group, the Jr. Best of Show was awarded to Barbara Stutzman. First Place: Dorothy Stutzman; Second Place: John Armino; and Third Place: Mark Finkel.

SHOW AWARDS

The Best of Show Award was won by Edward Janis of New York. The Club Award was won by the Westchester INS (WINS) of New York State.

U.S. First Prize: David Stutzman of Penna. Medals: First Prize — Fr. Edward Hogan of New York; Second Prize — George Cuhaj of New York.

Israel: First Prize — Harry Flower of Illinois; Second Prize — Morty Zerder of Long Island, NY.

Ancients: First Prize — Larry Gentile, Sr. of New Rochelle, NY.

Non-Competitive exhibitors were Herman Balkan of Boston, MA; Julius Turoff of Long Island, NY; Jason Samuels (YN) of New York; and Howard M. Berlin of Wilmington, DEL.

STAFF SUPPORT

Registration: Fay Stern, Chairperson; Sidney Goldfield, Florence Turoff.

Publicity: Barbara G. Kresh.

Awards: Julius Turoff, Moe Weinschel.

Exhibits: Morton J. Zerder, Chairman; Barbara Druck, Michael Druck.

Signs: Normand Pepin, Julius Turoff.

Message Center: Beverly Karten.

Photography: George Gilbert.

Bourse — Co-Chairmen: Jack Garfield, Normand Pepin, Moe Weinschel.

Young Numismatists: Larry Gentile, Sr., Chairman; Robin Esakof, Cliff Levy, Scott Travers.

Security: Jack Garfield, Moe Winschel.

Keys: Judah Karten.

Dealer Registration: Barbara Druck.

Reception/Banquet: Aida Weinschel, Moe Weinschel.



NEW BOARD MEMBER Michael Druck joined the AINA Board of Directors. Morris Bram introduced Druck, youngest Board member in AINA's 18-year history.



BOARD OF DIRECTORS PRESENT: Top, Left to right: Mel Wacks, Jerry Yahalom, Harry Flower, Stanley Yulish, Michael Druck, Ed Janis, Morty Zerder, Julius Turoff and Moe Weinschel. SEATED: J.J. Van Grover, Donna Sims and Morris Bram.



THE TALMUD TORAH WEHRMACHT BORDELLO ENTRANCE PASS

by DR. ALAN YORK

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One of the most degrading acts of the Nazis was the forcible enslavement of women into prostitution throughout the occupied areas of the Third Reich. Special S.S. squads were commissioned to round up suitable young women and to imprison them into houses of prostitution set aside for the *Wehrmacht* (armed forces) and other governmental services.

The best looking women and those from the upper classes were reserved for the officers; the rest were allotted to the enlisted men. These sex slaves were warned to put forth every effort to satisfy their clients. Clients were encouraged to report to the bordello supervisor those women who failed to satisfy them. Three unsatisfactory reports were sufficient for a reluctant woman to be put on a transport to a concentration camp.

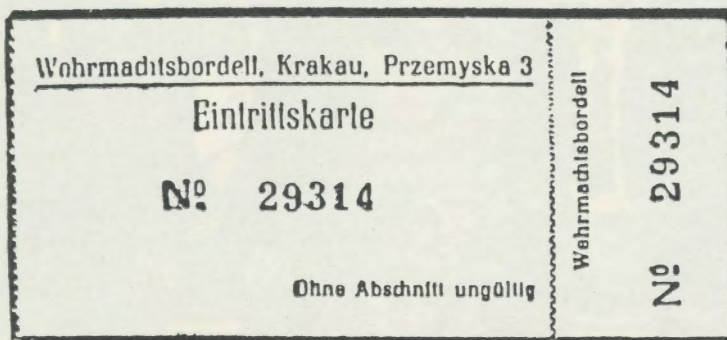
To prevent escape, many of these women were tattooed across their chest: "FELDHURE" (PROSTITUTE) along with her serial number. Army

bordellos were located at practically every large *Wehrmacht* installation.

Illustrated here is a paid ticket of admission to an army bordello in Cracow (Poland.) After Warsaw made such a concerted resistance to the invading Nazi forces, Hitler denigrated it to the level of a district capital. Cracow was named as the capital city of the Government General of Poland. Translation: "Armed Forces Bordello, number 3 Przemyska St., Cracow. Entrance Ticket. Not valid without the stub."

Why illustrate here? Number 3 Przemyska St. in Cracow was a *Talmud Tora* which the Nazis in their despicably devilish way doubly defiled the Jews, turning a center of learning into a house of prostitution.

My thanks to Henry Wasielewski who provided the encouragement to present the background and the translation services from the official Polish Government records concerning this item.





A MEDAL HONORING RABBI YITZHAK ELCHONON SPECTOR

By Eli Semmelman, Haifa

Rabbi Yitzhak Elchonon Spector, a scholar, a leader and an enthusiastic supporter of the pre-Zionist movement to direct immigration from Europe to the Holy Land was the uncle of my grandmother. He was born in a Polish shtetl near Grodno in 1817. His impact on his times was such that he has been honored by having his name on one of the Jewish institutes of the Yeshiva University of New York.

Before Dr. Herzl founded the Zionist movement, there was an existing movement across the Jewish communities of Europe to encourage migration to the Holy Land. One of the forces in this movement was the *Chovevey Zion*, a society founded in Russia which spread to other Jewish communities. Rabbi Spector was to become one of its leading forces.

Before he became rabbi at age 20, young Spector was a student of Rabbi Eliahu Schick and Benjamin Diskin. By 1837, he had become a rabbi in Lithuania. In 1864 he became rabbi of Kovno where he served until his death in 1896.

His understanding of the halacha was such that he was consulted from across the Diaspora. His decisions were so vital and his influence was so great that they changed society about him. His decision about marriage bonds freed over 150 women of

his time from unwanted rules that limited their further happiness. He won from the Czar a number of concessions which permitted such benefits as the establishment of licenses for kosher kitchens for Jewish soldiers serving near Jewish communities and the freedom for slaughter in a kosher manner.

He obtained Russian government permission to teach Torah in the Hebrew schools of the time. During the great famines of 1867, he organized the help of institutions of western Europe to come to the aid of sufferers in the East. His contacts were so widespread among rabbis and Jewish leaders that he was selected to be the only rabbi invited to attend the meeting headed by Baron Ginzburg in St. Petersburg to discuss the Jewish situation following the pogroms and anti-Jewish edicts.

His resultant report on that conference, sent to David Asher, secretary of the Jewish community in London rallied international public support for Russian Jewry. His pamphlet was translated into German, then French and finally distributed across all of the industrialized countries.

Further meetings in St. Petersburg reviewed the crisis and again it was Spector writing from Russia who alerted the world to the situation inside Russia. His support to the Chi-

bath Zionist movement contributed to its growth and importance. At its convention in 1887, he was nominated unanimously as *Gabay* which he declined. In 1890, the Czar approved the movement and Rabbi Spector's writing now could be spread openly to stimulate the move to the Holy Land.

To help the *ethrog* grown in Israel to reach a Jewish market in Europe, Rabbi Spector forbade the use of the *ethrog* (citron) grown on the isle of Corfu (Greece).

His books were distinguished for

their thoughtful considerations and they are commonly studied in *yeshivah* to this day. He was a scholar of the best kind, as active on behalf of his community as on behalf of rabbinical studies.

This medal, struck by his disciples in the United States is 28mm, of gilded bronze. There are reportedly other sizes. The obverse has an effigy of the rabbi and the legend, *The Rabbi and Gaon The Rav Yitzhak Elchonon Spector*. The reverse features the grave and the years 1817 and 1896.

ISRAEL'S MONEY & MEDALS

Publisher: American Israel Numismatic Association

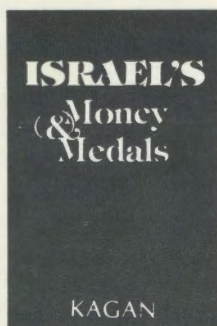
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CENTENARY MEDAL OF SIR MOSES MONTEFIORE (1784-1884)

By Herman Herst, Jr.

One of the leading figures in the early history of Israel is the English philanthropist, Sir Moses Montefiore, whose death centennial will be celebrated on July 28, 1985.

Montefiore, a member of the London Stock Exchange and then a banker, rose to become Sheriff of London and a financial adviser to Queen Victoria. He was a guiding light in the industrialization of Great Britain, personally involved in the establishment of some of the leading corporations of the period, as, for example, the group which illuminated the streets of London. He helped form a number of banks and was world renowned.

When the ritual murder libel was leveled at the Jews of Damascus in 1840 and infuriated mobs were ravaging and murdering in the Jewish quarter of the city, Montefiore, together with Adolph Cremieux of France, personally interceded with the Sultan of Turkey to stop the carnage. Their efforts resulted in promulgation for the first time in the Ottoman Empire of a law which established the physical inviolability of Jews and their possessions.

It was Montefiore who six years

later went to St. Petersburg to attempt to get the Czar Nicholas I to soften his cruelty to the Jews. As a result, Jews were no longer required to leave the western frontier (Poland area).

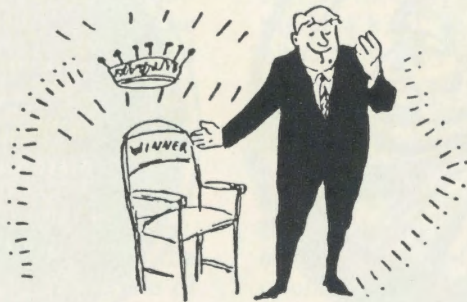
The Montefiore contributions to the start of modern life in the Palestine area are too well-known to review here.

A 40mm heavy bronze centenary medal for the anniversary of his birth was struck in or immediately after 1884, possibly in England by H.B. Salef, since it is in the style of an earlier Salef medal (see *Great Jewish Portraits in Metal* by Daniel M. Friedenberg, page 84).

Obverse: (circling the portrait; Psalm 128 (A Pilgrim's Song) - Happy is everyone who reveres the Lord, who walks in His ways. (In Hebrew). Date: 5645 (late 1884) (in Hebrew).

Reverse: A Universal Tribute of Respect and Esteem to Sir Moses Montefiore Bart (baronet) Philanthropist from his admirers and friends Centenary 27th October 1884. Around the edges: Holy Land, Egypt, Damascus, Constantinople, Russia, Poland, Rome, Morocco, Roumania.

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